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PAETOW'S 'GUIDE TO MEDIAEVAL HISTORY'.

Guide to the Study of Mediaeval History. For Students, Teachers, and Libraries. By JOHN LOUIS PAETOW. Berkeley: UNIVERSITY OF CALIFORNIA PRESS, 1917. pp. xvi + 552.

'THE Guide' by Prof. Paetow consists of three parts. The first (pp. 1-104) contains a bibliography of Mediaeval History and Culture, arranged according to subjects, while the second (pp. 105-331) gives a syllabus of the History of the Middle Ages in thirty-five chapters, and the third (pp. 333-483) a syllabus of Mediaeval Culture in twenty-eight chapters. A very full index concludes the book (pp. 485-552). The last two parts have grown out of lecture notes used by the author at the University of California, which have been enlarged and revised so as to be useful to wider circles. In these parts the author first gives a very brief outline of the subject of each chapter, which is followed by special recommendations for reading on the different topics supplemented by a bibliography of the most important books and articles. The author indicates his opinion on the value of the books and articles by the order in which he places them in his bibliography. Occasionally he adds very brief notes.

A book of this character is particularly valuable to the student of Mediaeval Jewish History, who is constantly compelled to study the historical background in order fully to understand the developments in the Jewish world. As he cannot possibly be a specialist in the various periods he may have to study, an authoritative bibliography of the recent literature on the important countries or events will save him much work and prove very helpful.

But the reason which causes me to review a general book like this in the pages of the *Jewish Quarterly Review* is the fact

that the author in his outline as well as in his bibliography tries to do full justice to the part the Jews played in the history of the time. We cannot expect the Mediaeval historian to be acquainted with the Hebrew sources—*Hebraica sunt, non leguntur*—but we have a fair cause for complaint when we find an equal neglect of publications in modern languages on our subject. It is gratifying to find that Prof. Paetow has made extensive and intelligent use of modern Jewish works in his lectures and in the book based upon them.

In examining the book I looked over a considerable part of the recommendations for reading and bibliography and found for the periods with which I am more familiar that I could hardly note any book of importance which was not mentioned by Prof. Paetow. The book therefore, as far as I can judge, in every way fulfills its purpose and can be very warmly recommended as an excellent reference book. I may be permitted to add a few notes and additions which occurred to me in looking over the book. They mostly deal with the history of the Jews.

In the first part nos. 62, 118, 850-84 and 1013 are especially devoted to our subject. In the present state of the bibliography of Jewish literature it is only natural that the specialist will differ with the author about the inclusion or exclusion of one or the other book and will have to make some corrections here and there.

No. 62. Besides Freidus' list there is a good selective bibliography by Streber in Wetzler and Welte's *Kirchenlexicon* (Paetow, 113), vol. VI, p. 1956-61.

No. 850. The last volume of Graetz (5th) to be issued in a new edition appeared in 1909. It ought to have been noted that the English translation omits the notes, references, and appendices which give the book its scientific character, but that it has a good index which is sorely missed in the original.

No. 854. Henne am Rhyn, *Kulturgeschichte des jüdischen Volkes*, is of very slight value. On the other hand S. Cassel's article 'Juden' in *Ersch und Gruber*, section 2, vol. 27, still deserves recommendation.

No. 857. Bridges, 'The Jews of Europe in the Middle Ages', originally appeared in the *Oxford Essays* (1857), p. 204-38; compare also [Cracroft, Bernard] 'The Jews of Western Europe' in *Westminster Review*, vol. 79, April 1863, p. 428-70, reprinted in his *Essays Political and Miscellaneous*, II, 1-70.

No. 863 note: read Karpeles instead of Neumark; *Die Geschichte der jüdischen Literatur* appeared in 1886, second edition, 1909. Steinschneider, 'Jewish Literature', translated by William Spottiswoode, London, 1857 (with Index, Frankfurt, 1893), is infinitely more reliable, though very brief and dry. Winter und Wuensche, *Die jüdische Literatur seit Abschluss des Kanons*, vol. 2 and 3, Berlin 1894-96, also might have been mentioned. The articles are of unequal value, but some are excellent.

No. 865. Of Steinschneider's *Geschichtsliteratur* only vol. I, *Bibliographie der hebräischen Schriften*, has appeared.

No. 867. One wonders why a biography of rather slight value is mentioned in the general bibliography on the 'Intellectual Life of Mediaeval Jews'. The other biographies of Maimonides mentioned on p. 376 are far superior. Of the first of these a second volume appeared in 1914.

No. 868. Among Güdemann's books his *Das jüdische Unterrichtswesen während der spanisch-arabischen Epoche*, Vienna, 1876, might have been added.

No. 871. Vogelstein and Rieger, *Geschichte der Juden in Rom*, Berlin, 1895-96, 2 vols., will be found in some respects preferable for the student.

No. 873 is a Sunday school book.

No. 874. Chwolson's book in spite of its title hardly deals with the Middle Ages and falls outside of the scope of the Guide.

No. 881. A first part of vol. 2 appeared in Kiel, 1895; add Konrad Eubel, 'Zu dem Verhalten der Päpste gegen die Juden', *Römische Quartalschrift*, XIII, 1899, pp. 29-42. I should have added in this paragraph a book like Gustav Saige, *Les Juifs de Languedoc*, Paris, 1881, or Adolphe Crémieux, *Les Juifs de*

Marseille au Moyen Age, Paris, 1903 (reprinted from the *RÉJ.*), a record of the kindest treatment the Jews met with anywhere during this period; also perhaps Henri Gross, *Gallia Judaica*, Paris, 1897, as well as J. E. Scherer, *Die Rechtsverhältnisse der Juden in den deutsch-oesterreichischen Ländern, mit einer Einleitung über die Principien der Juden-Gesetzgebung in Europa während des Mittelalters*, Leipzig, 1901.

Under the collection of original sources (number 1013) the following might have been added: M. Wiener, *Regesten zur Geschichte der Juden in Deutschland während des Mittelalters*, I, Hanover, 1862, largely dealing with the period not covered by Aronius.

Quellen zur Geschichte der Juden in Deutschland, I-III, Berlin 1888-98.

Gottlieb Bondy and Franz Dworsky, *Zur Geschichte der Juden in Böhmen, Mähren und Schlesien von 906 bis 1620*: I, 906 bis 1576, Prague, 1906, containing 763 documents, published more or less *in extenso*.

Quellen und Forschungen zur Geschichte der Juden in Deutsch-Oesterreich, I-VI, Vienna, 1908 seq.

Jean Regné, *Catalogue des Actes de Jaime I, Pedro III et Alfonso III, rois d'Aragon, concernant les Juifs*: I, 2, *Jaime I*, Paris, 1911; II, 1, *Pedro III*, 1914 (reprinted from the *RÉJ.*)

Bartolomeo e Giuseppe Lagumina, *Codice diplomatico degli Judei di Sicilia*, I-III, 2, Palermo, 1884-1909; and perhaps also Fidel Fita, *La España Hebrea*, I-II, Madrid, 1889-98, the second volume including 114 *Privilegios de los Hebreos mallorquines*; and Francisco de Bofarull y Sans, *Los Judíos en el Territorio de Barcelona*, 1911, containing publications of 168 documents from the archives.

P. 146. The first edition of Muir's *Life of Mohammed* appeared in 4 vols.; the later editions are abridged.

Wellhausen's illuminating paper, 'Prolegomena zur ältesten Geschichte des Islams' in *Skizzen und Vorarbeiten*, VI, 1-146, ought not to have been omitted in this chapter.

P. 321. Add E. H. Lindo, *The History of the Jews in Spain and Portugal*, London, 1848, which is still useful on account of the large number of Spanish documents translated into English, and Mendes dos Remedios, *Os Judeus em Portugal*, I, Coimbra, 1895. Fernandez y Gonzalez's important book, *Los Mudéjares de Castilla* (Madrid, 1866), should find a place in this chapter.

Pp. 375 and 376. Mediaeval Jewish Philosophy should rather be dealt with together with Mohammedan Philosophy. Several books mentioned here under the latter heading deal also with Jewish philosophy; add Prof. Malter's article in no. 105, vol. 9.

Under the heading Mathematics the series of articles in the *Bibliotheca Mathematica*, 1893 seq., by Steinschneider, *Mathematik bei den Juden*, might be mentioned. Perhaps the most important fact in this connexion is Curtze's discovery (*Abhandlungen zur Geschichte der Mathematik*, Leipzig, 1902) that the *Practica Geometriae* of Leonardo Pisano, considered the main source for the introduction of Arabic geometry into Europe, is based entirely on the Latin translation of the Hebrew geometry of Abraham Bar Hiyya. The original of the latter has been published by M. Guttman (Berlin, 1912-3).

P. 408. M. Joel, *Verhältniss Alberts des Grossen zu Moses Maimonides*, Breslau, 1863 (reprinted in his *Beiträge zur Geschichte der Philosophie*, I, 1876).

J. Guttman, *Das Verhältniss des Thomas von Aquino zum Judentum und zur jüdischen Literatur*, Göttingen, 1891.

P. 416. The Grammar published by Poznański does not deserve mention in this place. There are many much more important works on this subject accessible in print.

Of misprints correct, p. 145, *Kairvan* instead of *Kairawan*; p. 21, *Hanau* for *Hannover* as a printing-place for Bongars *Gesta Dei*; p. 250, The Inquisition of Spain, not *in* Spain; and p. 379 *Maimoun* instead of *Maimom*.

The preceding notes may be of some value for future editions which ought to appear at regular intervals in order to keep so useful and important a book up to date. If any of these titles

should appear out of place in so general a book, I may say that I have tried to limit myself as much as possible, and have refrained from making any additions about which there could in my opinion be any doubt. Should the number of additions be considered large, it is only fair to state that I have often been astonished at the number of unusual items included by Prof. Paetow, which show that he has devoted very considerable attention to our subject.

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